

A CHARACTER
OF A TRUE
PHYSICIAN;

OR

A TRUE CHYMIST COMPARED
with a Goose-Quill Pedant.

With a short view of the Frauds and Abuses in Physick, committed by the Confederate prescribing Doctoral Methodists, with their Combinators the Apothecaries: That is to say, Such Apothecaries only as debase themselves to Truck and truckle under him in his dull method, to the extream abuse and hazard of their Patients.

Being

A Vindication of such Physicians as follow not their Method, but make and administer their own Medicines, being the honestest, safest, cheapest, and speediest way of Practice, both for Physician and Patients.

By R. FLETCHER, a True Englishman.

Ecclesiast. 10. 5, 6. There is an evil, which I have seen under the Sun, Folly set in great dignity, and the Rich in wisdom and vertue set in low places.

London, Printed for the Author 1676.

A. CHARACTERS

OF THE

ARTS

AND

MANUFACTURES

OF THE

UNITED STATES

OF AMERICA

IN

THE

YEAR

1800

A CHARACTER OF A TRUE PHYSICIAN.



True *Physician* is one unto whom *God* hath opened the eyes of his mind, and demonstrated the properties of things, as he did to *Adam*, before the fall; and to *Solomon*, upon his begging of Wisdom; and unto *Bazaleel* and *Aholiab* for the Glory of his Name; in *Israel*.

I I. Or a True *Physician* is one whom *God* hath qualified with a longing desire to know *Nature*, in her operations, Integrity, and defects, and how they may be amended.

For which he doth ask, seek, and knock in a right way, not at the doors of *Aristotle* or *Galen*, with diligence, patience and constancy, till it be given and opened unto him; his heart is not set upon gain, but out of charity to the poor distressed, he doth persist in this pursuit of knowledge, and the mercifull *God* hears him, and gives him

4 *A Character of a True Physician.*

him what he seeks for : Then having received his *Talent*, he doth not bury it in a napkin, but doth improve it; untill with it he gain 2, and with them 5 and with them 10; and then he doth not seek to get worldly Honour, Riches and Fame, so much as the good of those he undertakes; nor is he startled at the sad Catalogue of incurable *diseases*, which the Proud fond usurping School-Doctors have most shamefully compiled; but he by his Noble *Balsamic Medicines*, is able to overcome, as the valiant *Champion* is reported to have conquered the devouring monster. He, viz. (*A Son of Art*) knows how by his *Chymick Art*, to prepare either Animal, Vegetable, or Mineral; so as their virtue be separated from all gross Adherents, that it may be an apt *Medicine* to perform what *God* in *Nature* hath granted to it.

But this his *Art* and knowledge, is not such as he sucks from the Schools, but such as is applicable to *Action*, the other being but *mere empty shadows* or *meer ornaments* at best.

But this his *Art* consists in the knowledge of *corruption* and *generation*; for, he that knows the wayes of *Generation*, will easily come to be acquainted with the true *menstruum* of Bodies, which in the *Art* of preparing *Medicines* is most usefull.

For every thing that *Nature* affords for the subsistence and health of *Man*, is crude, and needs a further digestion, before it can be converted either into the substance of *Man*, or into a wholesome *Medicine*; so that a *Physician* ought to be to skill'd

A Character of a True Physician:

skill'd in *Nature's* path, as to imitate and assist *Nature*, that all crude bodies, in order to *Medicine*, may without the kitchin of the stomach be set to putrify, to be digested and so dissolved, that their spiritual nature may after that solution, be easily extracted and taken out of them; and so transmitted to the several parts of the body.

And to this purpose *Chymistry* serves; for, by the help of this Art, we know how to digest, to dissolve, to putrify, to separate the pure from the impure, and so to come by perfect *Medicines*: For all bodies, more or less, partake of the grossness and terrestriety of their *Matrixes*; but after their principles are separated from that terrestriety adhering, which they drew from their *Matrixes*, they make it plain enough by their powerfull effects, that it is to this state they ought to be reduced, before they can work with efficacy, and yet they still retain their *Character*, and *Internal Idea*. Thus will a little quantity of such a well prepared *Medicine* manifest its self, in the powerfull operating and assisting of *Nature*, to cast off her enemies (*viz.* Diseases) with speed and safety.

But verily so great and precious a blessing as this, *God* never bestows nor imparts to any of those fraudulent Tyrants, who would limit the Holy one of *Israel*, and stop and stifle those noble improvements in *Physick*, which themselves neither do, nor can understand, whilst they remain proud usurpers and worshippers of *Mammon*.

Then Give ear, you *Pedantick Galenists*, and
Chymi-

6 *A Character of a True Physician.*

Chymicophants, of the pretended Colledge, who persecute this Divine Science, and the Professours thereof; give ear, I say, and tell me with what conscience can you profess your selves to be *Physicians*, seeing that all Medicines or Physick are without *Chymistry*, imperfect; Without that *Chymistry*, I say, which out of the Manifest Light of Nature hath its invincible Grounds and Canons, laid down in those, excellent Writings of the *Hermetick* Philosophers; for,

This is the only Art (which by supplying us out of the Light of Nature, with convenient means and particular Natures to separate the pure from the impure) will teach us; first how to heal all the Diseases of the *Macrocosmicall* substances, and afterwards by examples and experiments deduced from those exteriour Cures, will shew us the right and infallible cure of all *Diseases* in our own Bodies.

He that knows not how to purge and heal Metals, how can he restore the decay'd or weakned Radical Balsam in Man, and repair it by comfortable and concordant Medicines, to perform perfectly all its appointed functions; which must necessarily be put into action, before any Disease can be expelled: he that knows not what that is in *Antimony*, which purges Gold, how can he come by an effectual and wholesom Medicine that will purge and cast out those extraneous peccant causes that afflict and destroy the Body of Man? He that knows not how to fix *Arsenick*, or to take away the corro-

A Character of a True Physician. 7

corrosive nature of Sublimate, or to coagulate sulphureous spirits, and by a convenient specific *Medium* to break and dissolve stones in the greater World, will never in the Body of Man allay and tame the Arsenicall Spirits of the *Microscopic Salt*, nor take away venomous indispositions of *Sulphur*, nor dissolve the Stone in the Bladder, and drive it out being dissolved. Now, as the Antient Philosophers, who knew Nature indeed, obtained their noble Medicines by the strict & exact observations of Nature in her own path; how that kind was multiplied by kind, and without putrefaction there could be no generation; and as they found out excellent Medicines, by doing all things in the Mettallick Kingdom, according to the possibility of nature: so if you would have *A Medicine*, indeed, although inferiour to theirs, whether of the *Mineral, Animal, or Vegetable Kingdom*, you must proceed in the same method; for as I said before, as *kind is multiplied by kind*, and not without putrefaction; so if we will exalt any Concreate to make it a friendly *Medicine*, whether Vegetable, Animal, or Mineral, it must be in Nature's path, *kind with kind*, and that by putrefaction, &c.

Now, let me compare Notes, and examine the Modern *Goose-quil Doctor* by the Chymist, to see unto which the name *Quack* belongs; for, so they call all other *Physicians*, that are not of their Tribe of *Pedants*.

And for this, give me leave to make use of
that

that worthy Philosopher Dr. G. Starkey, in his Preface to *Nature's Explication*, and *Helmont's Vindication*, &c.

First, saith he, the whole of a real or pretended *Physician*, may be referr'd to these two Heads, namely *the knowledge of the Diseases, and the finding out the Remedy*: The latter of which, is either *Theoretically to know the Medicine, or practically to provide, prepare, and apply the same*. Then first of all, we differ from the *Goose-quil Doctor* or Tribe, in the *Theoretical Discovery of Diseases*; and secondly, in the *Practical Cure of them*. Now, as to the *Theory of Diseases*, and the *Philosophicall Contemplation of Simples*, it is not essential to a *Physician*; for a Man may know the Remedies by which a *Disease* is cured, and yet erre very much in the *Discovery of the cause*. And now I think on't, I must desire the *Pedantick Methodist*, to tell me where the *Seats and Seeds of Diseases* are; and whether they do not mistake, and take a *Cause* for an *Effect*, and an *Effect* for a *Cause*. But to our former Discourse; the *Remedy* being to the *Disease*, as *water* to *fire*, which will undoubtedly quench it: and as a Man may know certainly by *water* to quench *fire*, and yet erre in the *Philosophick apprehension of the same*; so may a Man by a proper *Remedy*, rightly prepar'd, and in due proportion apply'd, certainly cure the *Disease*, and be able to distinguish the same generally, though he be not able to find out and apprehend the manner of its originall, with its occasional causes,

causes, progress, and variation. So then the Absolute things requisite in one that would conscientiously undertake the Sick, are first to know how to unlock those Medicines, which the Almighty hath created, and how to prepare them, and when, and to whom to apply them; and how to order and dispose the Patient so, as that he may reap that good from them, which by careful administration of them is expected.

For every Artist is properly to be judged by his Works, and not by his words; for, whatever is merely notional, are but vain *Chymeras*, unworthy for a serious Man to busy his time in learning, lest he *Imbrace a cloud for Juno*.

And this is the misery of our Schools and *Academies*, that the one teach *barely words*, and the other *bare notions*; which indeed are nothing but empty shadows; for he that seeks to *Apply* them to practice, beyond vain Disputation, can proceed no further. Away then with all those foolish, though specious pretences and curiosities, by which a Man is never the nearer any practical verity.

So then, *Medicine* is the Art of healing and restoring all defects, to which Mankind is subject to, in reference to the Body.

And healing or curing, is taking care of the Sick, and applying such Medicines, with directions for ordering the Patient, that Recovery may be with speed and safety.

And this Restoring of the Sick, is a grand mark
of

10 *A Character of a True Physician.*

of a *True Son of Art*; it's his *Diploma*, by which he appears to be one created of *God*, and not by the *Schools*; for their *Creatures* they adorn with empty titles, and *God* graceth his with real abilities.

But as *Dr. Huybert* saith in his Book, called the *Corner Stone*, *There is such adoe about this feather in the Cap*, called a *Doctor of Physick*, that I could wish, saith he, that it might be despised, by the *People of England*; for if they knew so well as I do, of how light esteem it is beyond *Sea*, and how easy to be gain'd, so many would not dote, as they have done, upon so many that run loose from being *School-Masters*, or *Preachers*, or *University Men*, in *England*, to be made *Doctors* at *Leyden*, and the like places beyond *Sea*; and by reading of a few Books and prating, intrude into a *Calling*, which is not to be acquired but by *Years of labour and study*, of *Experimental*, not *School Philosophy*. And truly such Men ought to be ordained of *God* in *Nature* for that purpose; for, of the other *tatling book Doctors*, the world is too full of. And too many of them have crept in, from time to time, to be principal *Fellows*; of the pretended *Colledge*, to which they have been, and are admitted, upon producing a *Diploma*, with good store of white and yellow metallick seals to it, besides the publick Seal of the *University* to the *Parchment*, which they obtain for about ten pound, and the answering of a few slight questions about *Doctrine* and *method*.

And

A Character of a True Physician. 11

And now, to set up his Trade, he begins to consult Nurses, Midwives, and the Interests of Families, and acquaint himself with an ** See the Book Apothecary,* ** who usually furnishes Lex Talionis,* him a room or two gratis, (and this *written by an* must be consider'd in the *Apothecary's* *Apothecary a-Bills*) he must also be attended on by *gainst the Pe-* his Servants, and by the Mistress into *dant Doctors.* the bargain, if necessity urgeth: And now, besides his Fees, he must *go-snips* with the *Apothecary* in his gains, as about 5 shillings or a Noble the pound. And this way the *Pedant* may come by Money to buy a little coach and pair of Horses; and thus going to visit a Patient, the half piece is but ill taken, and pop'd into the left pocket, and possibly may cause the Patient to send to his worship, before he shall see his face again, to the hazard of another Angel: But this must be done with a *Diploma* in his pocket to authorize the Fop.

But it becomes not them (as worthy Dr. Marchamont Nedham saith) to set their hands to work, to attain a true knowledge of mixt Bodies by *Chymicall Anatomy*. No, no, their Sektators imagine they should wrong their Gravity, and Doctoral state, to defile and foul their fists with the blackness of charcoal. No, now he must make it part of his business to inquire what Practitioners are about the City, and who hath most Employment, and whether such Men are *Chymists*, and who are of the Tribe, and who not. And as many

many as they can hear of, that are any whit Eminent for doing *Good* in their Generation, then to mark such Men on the back with the black coal of Ignorance and Envy, in all Ale-Houses, Coffee-Houses and Taverns, where they frame Discourses of such Men; and the best word they have for them is, *Quack, Empirick, Mountebank, Illiterate cheat, &c.* and if there be any notorious *ignoramus*, professing that Noble Faculty of *Physick* about the City, other Men must be compar'd with them, and reckon'd all alike. But, by your leave, *Mr. Pedant*, 'tis apparently manifest, that the greatest part of your Colledge, are equally ignorant in the *Materia Medica*, to your Brother Dunce Jones of *Moorfields*, and *Hutton Garden*, and *Gray* the *Q.* with which Paper sculs, some of your Brethren have folded me in their pittyfull Broad-side, Intituled *Some Reasons of the present Decay of the Practise of Physick in learned approv'd Doctors*, by *A. B. C. D. Doctor* and *Apothecary* truly so called. And thus the Younger Fry spend their time, never seeking any further into the knowledge of things; but rest in their meer received traditional Doctrine, and phantastick opinions wrap'd up in general conclusions and definitions, grounded upon meer pretenled principles, &c.

But the courses of the *Chymical* Philosophers have been, and are quite contrary; their Learning lies not in Philosophical Maxims, raised by meer Contemplation, but are perswaded, that Operation ought to be joyn'd to it, to attain full
delight.

delight and satisfaction, and lay firm, sound and sure foundations to their Reasonings, being unwilling to build upon the quick-sands of vain, frivolous and phantastick opinions; which makes them willing to undergo the charges, toil and labour of practical *Chymistry*, the sooner to attain to a solid knowledge of the works of Nature, and find out by several Experiments of their works and process, the abstruse causes of her wonderful effect. For, it is a very difficult matter for any to attain to the exact knowledge of things Natural, without the guidance of *Chymistry*, and an acquaintance therewith: Neither can any be reckon'd a perfect *Physician*, without the help of *Hermetick Philosophy*; since it is the truest Ground of *Physick*, without which no Practitioners can deserve any other name or title, than that of *Emperick*, or *Quack*; for it is not a *Gown*, nor *Degrees taken in a University*, which makes a Man a *Physician*, but a solid knowledge in Nature, grounded upon Reason, improved by long practical Experience. And as the Lord Bacon in his Preface to the Advancement of Learning makes Sense the surest Guide for our Understanding, in Discovering the Secrets of Nature, and proves at large, that if we will have any sound knowledge of Nature, there is a necessity of deriving Philosophy from sensible Experiments, we must use our own Industry, and trust our own eyes and observations, because they produce to us somewhat that is certain, &c.

BUT

14 *A Character of a True Physician.*

But let me a little inquire into some of the Writings; and complaints of some of your Brethren of the Colledge, when the great fudes were between them and the Apothecaries; for they pretend they speak the sense of the whole. Doctor Merret in his *Short View of the frauds and abuses committed by Apothecaries*, pag. 7. thus writes:

In these ensuing Papers, I hope to prove (saith he) that these abuses complain'd of by all sorts of persons, arise from this cause; viz. That Physicians dispence not themselves such Medicines as they use for the relief of the Sick, but commit this work to the Apothecaries, or rather to their Servants.

[Pag. 27.] *The desire of most Persons, and the Censure of all wise men, is towards us, who say we are wanting to our own Interest, if we make not use of the Remedies in our own hands, performing our Art in all its members, whereof making Medicines is a chief one. The Kings Physicians formerly made the Kings Medicines; as 'tis manifest by the Lord Coke in his Institutes, Book the fourth, part fourth, pag. 251.*

[Pag. 36.] *He may so contrive his Medicines, first, that they may be taken in small quantities, and be made more gratefull to the tast and stomach, and perform more then those of the Apothecaries, commonly slovenly made, and themselves nauseous and sluggish.*

[Pag. 41.] *Physicians will strive who shall exceed each other in Noble Remedies, and from thence render a full and happy Improvement of what-*

whatsoever God hath created for the recovery of Man's health.

[Pag. 44.] He will gain Reputation to his Art, by restoring it to its first Institution and Practice.

[Pag. 45.] By constant practise with such Medicines, he will find out a better method of cure, and thereby arrive at the true causes of Diseases.

The Patient will have a better opinion of the Medicines, and confidence in the use of them, and the Physician will be more satisfied in conscience, and better assured of the success.

[Pag. 46.] He will have more scope to be charitable to the Poor, and may cure them gratis, and other Persons for little charge. And another of your Colledge tells us thus; viz. Dr. Goddard in his Discourse, p. 36. There is one further advantage of great importance, by the Physician giving his own preparations, that is, the certainty he shall be at in all his Medicaments, as to their efficacy, strength, and operations, much beyond what can be in the way of Writing Bills to Apothecaries; for, a rational and judicious choice of one, or a very few Medicines, may signify much more to the good of the Patient, than a Luxuriant variety.

And the same Dr. says pag. 29. If the Patients knew all, they would not be satisfied in the greatest number and variety of Medicines, and the most frequent plying them therewith. For this is done of design in some Physicians, to render themselves the more acceptable to Apothecaries in general, or upon some combi-

16 *A Character of a True Physician.*

combination between the Apothecary and Physician, mutually to advance each other; for the principal Art of all is, for the Apothecary to cry up, and bring into the Patients such Physicians, who through design must comply with the Apothecaries interest; and such Practisers they extol, and cry up for good Physicians, (as indeed they are for their advantage, but not for the Patient's health, ease, or Purse, unless to empty it.

Now this Good Apothecaries Doctor they describe by his frequent, though needless visits, and multitude of Bills, to be a very careful, diligent, and painful man, for he visits twice or thrice a day, and still is writing of new Bills for more Medicines, when perhaps not half or none of the former have been used, making the Patient's House like an Apothecarie's Shop, planting the Cupboards, Tables, and Windows, with pots and glasses; and thus the Physician never goes away from his Patient without a Bill, lest the Apothecary should grumble, or himself want his fee.

And thus burdening the Sick with multiplicity of Medicines, often contrary and destructive one of another.

But then the worst mischief of all is, if we may believe what drop'd from a Quil pluck'd from the right wing of their own Body; viz. their Brother Merret, who tells us, That these Apothecaries counterfeit their Medicines, both Simple and Compound, and sell one thing for another; viz. They sell

sell Myrtle leaves for Sena, a Binder for a Purger; Mushrooms of the Oak rubb'd over with chalk for Agaric; Hemlock, Dropwort Roots, for Pæony Roots, Poysons for wholesome Medicines, Dog-Berries, for Buck Thorn; no Purgers for streng ones; Sheeps lungs for Fox lungs; the bone of an Ox, for that of a Stags Heart, Damsons for Damasc prunes, Syrup of Limons, for Syrup of Citrons; Briony Roots for Méchoacan.

They falsify the Grand Compositions of the London Dispensatory, it being a common trade with the Apothecaries to buy unsound and decay'd drugs, and to return back to the Druggist so much of the Composition, as will pay for the Simples.

'Tis common with them to load Medicines, with great quantity of Hony and other cheap ingredients, and to leave out the whole, or part of them, of greater value in Ruffus's pill and Oxyroceum Plaster, they colour with Turmeric and sanders instead of Saffron; Diascordium made only with Honey and Bole Armonick. Many of the London, and most of the Country Apothecaries, buy of the whole Salemen in London, who affirm, that they cannot sell their Medicines honestly made at so low a rate as they do, but the retail Apothecary will give no better price, and they must have them to keep custom.

But if it were true, that all Medicines in the London Dispensatory were truly made; yet it may believe another of the Colledge Brethren; viz. Dr. Goddard in his Discourse, setting forth the

18 *A Character of a True Physician.*

unhappy condition of the Practise of *Physick* in London, tells us thus, pag. 28.

Who ever with judgment (saith he) peruseth the London Dispensatory, may soon estimate to what an Epitome it may be reduced; how many Compositions may be spair'd, how many Ingredients almost in every Composition. And as to the forms or Receipts of which it is made up, it was never judged otherwise by able Physicians, but that there are in them many ingredients impertinent, and some contrary to the main intention for which they are in use, besides their Irrational proportions and quantities, &c.

This being the condition and state of that Book, the Colledge of Physicians have no such cause, as the common People may think, to envy them the Translation of it; nor have they any such Treasure of it, as they may suppose themselves.

Is it not high time then for People to be well advised what *Physicians* they make use of, seeing these grand abuses are committed by those which pretend a law, to impose upon all People such Medicines, and do sue and molest at Law all Persons better informed, that make it their sole business to serve their Generation, with a better method and Medicines than themselves understand; and if such Men have a Law to molest such Men, is it not good reason that Magistrates, be informed what such monopolies are injurious to the Publick, and that they may with good reason make such void and of non effect; but I highly question, whether

A Character of a True Physitian. 19

whether there be any such Law or not, as these Men pretend; for their Brother Doctor Goddard pleads thus, speaking for Liberty for Improvers, pag. 16. *All Laws (saith he) of Nature and Nations; all Justice, Equity and Reason of Mankind, do allow to every Person the benefit of his own industry; which, if it be of that nature, that the bringing of it into use and practice, doth necessarily import the discovery of it, according to our Laws, Patents for terms of years are granted; but if an invention be of such a nature, that it may be concealed in the use and practice, no limitation for private advantage or profit thereby, is set by Law; it is only Honesty and Ingenuity, that can restrain Men from making unreasonable or unconscionable advantage thereof in such a case. Now, any Medicine or Receipts for Cure of Diseases, invented by Physicians, or coming to their private knowledge only, or any new use or virtue of an old known Medicine discovered by any Physician, as far as they are of any consideration or virtue, are of this nature, that is, they are inventions that may be kept secret by them; and whereof nothing hinders them from the advantage. The Law of the Land (as well as in other Countries) allowing and authorizing Physicians to practise their Art in all its parts and members; and so by consequence to make any Medicine themselves; and to administer them to the good of the Poor for nothing; and to others for reasonable reward.*

And now you persecuting Colledge, what can you say for your selves? are not your own Mem-

20 *A Character of a True Physician.*

bers witnesses against you? Are you not like your Fathers, who persecuted the worthies of old? are you not like the *Jews*, who killed the *Prophets*, and when the great *Physician* appeared, killed him? Did not they cry, *We have Moses and the Prophets*? and do not you boast and cry, we are the learned Colledge, We have *Diplomas*, and we have been *Dub'd Doctors*, we have *Gallen* and *Hippocrates*? Are you not as the *Pope*, to compell all Men to obedience to you? for, he cries out, *We are the Church, we have the Keyes of Heaven and Hell*, I am *Christ's Vicar* the infallible, and all that are not within the pale of this *Church* are Hereticks? and do not they persecute all as much as in them lyes that are better perswaded? Do not you persecute all at Law that are not of your Tribe, or owne not obedience to you? but thanks be to *God*, millions are better perswaded; But I cannot but wonder at many worthy Persons of this City, that they should be so blind as to make use of these Persons: but they will tell me, the reason why they advise with them, is, Because they believe them to be Learned Men: But by the same parallel line, why do you not advise with the *Conclave of Cardinals of Rome*, for the health of your Souls, as well as with the pretended Colledge, for the health of your Body? for, they have but one and the same traditional Education and Root, and if you abhor the one, how can you, if you do but well consider, be satisfied with the other? would they not bind all People to make use of them, and

no other? Do they not go about to prohibit all People from consulting with, or making use of those whom they are satisfied, are both honest and able?

Oh Monsters in Nature! Good People look not only to your purses, but to your Lives also: For, what pretences can these Men have for their persecuting Dr. *Huybert's* and the worthy Dr. *M. Nedham*, but their own covetous ends? if they pretend they only design to suppress the Ignorant, they betray themselves, for they trouble those Men at Law, more Learned then themselves, in that shadow of a substance, which they call *Learning*. And for that part of *Learning*, which themselves are ignorant of, these Men are worthy proficient; viz. In the Art of Healing, &c. But least these papers should swell beyond my intention, I shall briefly end.

Referring you for farther information and satisfaction in these matters, to the Writings of that worthy Dr. *M. Nedham*, in his *Medela Medicine*, and his Preface to *Sylvius's New-Idæa of Physick*; and to Dr. *G. Starkey's Natures Explication*, and *Helmont's Vindication*; Dr. *G. Thompson's Learned Piece*, called *Ortho Methodus Jatro Chymica*, and Dr. *Huybert's Corner Stone*; in which Books you may find those Men well dissected. I must expect the Censure of the Ignorant, and the Envy of the Colledge; but I am satisfied in that I inform the Honest how to avoid the knavish, &c.

F I N I S.

of the ...
...
...

...
...
...

...
...
...

...
...
...

...
...
...

...
...
...

...
...
...

A
POSTSCRIPT
TO THE
READER.

Lest the Reader should be mistaken, & think, that I speaking against those *Pedantick* usurping prescribing *Heteromethodists*, and such *Apothecaries* as are in combination with them:

That thereby, I mean all manner of Persons that profess *Physick* and *Philosophy*, that have been educated in Universities, or that I mean *Apothecaries* in general. No, many of these Men have been studious and elaborate inquirers into Nature by Practical *Philosophy*; these Men, I say, with many of our *London Chirurgeons*, are better persuaded than to follow the old *Pedantick* way: and such worthy Men as these, I both owe and honour, as Persons fit to undertake the Sick.

But I only mean those *Envious Ignorants*, whether *Physicians* or *Apothecaries*, who being bewitch'd by the authority & custom of other blind Guides, and who having been beguill'd with their
covetous

covetous crafty deceits, are clearly of opinion, that there is no more truth to be found in *Hermetick Philosophy*, than in the pretended Philosophick principles of *Aristotle* and *Galen*; such as Doctor *Cox-Comb*, the late *Chymick Renegado* by virtue of *Matrimonial Contract*, & most of the prescribing pretended *Colledge*, with their Confederates, such *Apothecaries*, who perversly mainraining of, and persisting in the great and manifest errours of *Aristotle's Physicks*, and the evident imperfections of the *Galenical Medicines*, out of a leud disposition or malignity of mind, and wilfull dotage, do persecute and bespatter those better informed; and dissuade other growing and hopeful *Wits*, from applying themselves to the study of the *Hermetick Science*.

Those are the men whom I aim at, as being Sophisters and deceivers in *Physick*; a sort of *Pedants*, being bred up like a Carrier's Horse to foot it in a common Road, and if he goes besides it, he then loses his way, and is in amaze; and by way of Distinction from those that are indeed *Physicians*, let them be called *PEDANTS*, for such they are indeed; therefore let that be the word throughout *England* for ever.

But one word more to the *Reader*: And that is to inform him what a *Pedant* is in *Philosophy* and *Physick*: He is a Creature half learned, and half unlearned; that is to say, learned in Letters, old Rules, and speculations of old Authors, so far as he has conversed with them, yet that is usually
not

not very far; and were he never so far or profoundly studied in them, it would be to little use or purpose, for the benefit of Mankind; so that the other half of the Ridiculous monster, after he hath been, trickt up with all the trappings of his Academick Authors Formalities and Notions, appears to be unlearned in Things, Realities, Essentiall forms, Intimate Vertues, and powers of Natural subjects, and ignorant which way to educe and reduce them to practice for a publick good: so that for the honour of this University way of Education, and of his Doctorships *Diploma*, he and his old Doctrine, are fit for little but to make good the old Proverb, *Merus Scholasticus merus Asinus*; for, trimed up with his gayeties of very little *Latine*, and less *Greek Rhombus*, through all his *Purple-habiliments* you may spy what sort of Creature 'tis; especially if you turn your eyes upwards, you will be more evidently informed, when you view his *Ears* peeping through his *Velvet-cushion-cap-case*.

Talk he can, and prate as a Man: So could *Balaam's Ass*; but he poor Animal lived out his time, then died, and for all his talk and jogging on the road, could never make a *Physician*.— I met t' other day with a Gentleman, who bad me salute all the Doctor *Pedants* thus in *Greek* and *Latine*, *LOGIATRI, VALETE*; and tell them, that not many of them are able to construe the *English* of it without much conning and thumbing of a *Lexicon*.

One word yet more to the Reader.

I am newly informed, that the Collegiates, being all sick of *the Stone*, I mean of that notable Book called *Dr. Huybert's Corner-Stone*, lately published, & not daring to venture to cure themselves with any things of their own, have apply'd themselves to the use of *Goddard's Drops* in *Good-Ale*, in *Clerkenwell*, where dwells that pitty-full *Distiller*, A *Smal Quack*, that would fain curry favour with the greater ones, to gain their custom: where note, that the *Pedants* will (as they ever have done) kiss the breech of any *Quack*, so it be in private, that can help them with a Medicine; but if their Disease were curable, as 'tis not, Alas! what can *Good-Ale* wit *Drops* doe, after they have been smiten under the fifth Rib by the hands of *Huyberts*? Their next fate will be, to be bu-

* *M. Bayes* may do well to crown their funeral, and *Marvel* not, if you find on their *Tombe-stone* for a memorial (because most of them are pretended *Scholars*) these words, This is *GOLGOTHAM-GEMULAM*, which if a Book that concerns every *Mr. Franckland P. D. Man* in this Nation to read) having stript naked their *Doctorships*, and their fallacies, their imperfections, and their

ried by the City, without lamentation: * And does he think they will be satisfied with *Good Ale*, instead of wine at such funeral? But more plainly thus, *Dr. Huyberts*, in his Book (which is a Book that concerns every

arro-

arrogant persecuting of him, and other meritorious persons, without Reason, or ground of Law, he then saluted them with two remarkable Challenges, which are these.

1. He challenges them; *To nominate any one Particular of improvement, that their Society hath made in the Art of Curing, since their first Incorporation, to this day: And thereupon he will prove the contrary.*

2. *Whereas they pretend to have done much in discoveries by Anatomy: And whereas Mr. Boyle, in his Book of Experimental Philosophy, saith; he doth not see wherein by those new Discoveries, they have done any thing to better the Cure of Diseases.*

Dr. Huyberts also saith; that if the Masters of the Anatomical Stage, please to justify themselves, he is ready to refute them, and manifest publicly in Print, that they have not done any thing worth a Straw beyond what was done by the Ancients.

These are the Challenges; but why do they not accept and enter upon the Combate? Is it for the Honour of their Worships, to admit a Puny Drop-Seller to be their Champion, and then under hand to supply him as I am told with Materials, to patch up a Pamphlet with a bold face of a Lame Answer? This is their way of Answering; And thus I remember, they served worthy Dr. Marchamont, Nedham's Book ten years ago called *Medela Medicina*; which remain

remains yet unanswered, and approved by all but themselves: for instead, of returning a solid and through answer by some of their *Grandeers* which was a Task becoming the best Heads amongst them, they employed four of their *Puny Members* to whistle with some Parcels, and Sentences, instead of an orderly Demolition of the Ground work, the design, and structure of the whole Book, as becomes men that would pretend to be Scholars.

Those *Puny* Scriblers were men scarce known and so could lose no Reputation, in case they made, as they did, very frivolous Answers to some parts, without considering the entire Composition of the whole: And Doubtless the *Grandeers* dealt very warily, to decline an engaging themselves and to set on their Underlings to Write against a Book which they well knew was not to be answered yet they had the impudence to cry in all places, that they had confuted the Doctor in four several Answers. This was the Art used then to save their Credits, with the Injudicious & weaker sort of people.

And now seeing I hear they are upon practising that same trick again', by employing against *Huyberts*; one *Goodale* from whom is not to be expected any tolerable Answer; and he being none of the Colledge, Dr. *Huyberts* is not concerned to make any Reply to ought that shall be Written on that account, unless it shall appear in Print owned under the name of the Colledge, or of some

some one of their number, on their behalf. For, the Doctor is resolv'd not to take notice of that Drop-seller, but will commit the care of a Reply unto a Man of his own, whose name is *Jack Straw*. A fit man to Foile such a Champion, being able to deal with Mr. *Goodale*, and his good Masters too; in case they deal with him now, as formerly they did with Dr. *Nedbams* Book, that is, if they shall cry up this their new Treatise, which is now forming by that incompetent Adversary, to be a sufficient Answer.

Before I conclude, I cannot but take notice, by way of Admiration, of the condition of that worthy and Ancient Company of Chirurgeons of *London*, what a base thing it is, that such persons as they, should suffer so long a time as they have done, under the Insolence and Pride of the Pedants, who have for a hundred and fifty Years past, made attempts from time to time to enslave and debar them from the practise of Physick, in following their Profession; which to do, is absolutely a great Burthen to the Subject, and disgrace to the Kingdom.

There being no reason why a Chirurgical Patient, should be put to the charge of a *Fop Doctor*; Ignorant of Chirurgery (as most of them are) when as if occasion require a Doctor, the Chyrurgeon may be Chyrurgeon and Doctor too; for so they are, and ought to be at Sea; or else his Majesty, and the Merchants, may lose their Men that dayly go forth in their services. And how shall they be
fit

fit for Sea, if they and their Masters that Breed them, have not a freedom to practise both ways by Land as well as by Sea. Besides, Physick and Surgery were everheretofore in one hand, till the idle Pride of *Pedants* made a Distinction: From which arose the destruction of Physick in all its concerns. And it will never be well till they run both again in on Channel.

Farewell, Courteous Reader, and favour the Attempts of him whose Aime is thy Good, whilst he is

R. Fletcher.

From the Sun in Gutter-
Lane, London 1676.

Adver-

Advertisement.

THere will be speedily Printed, a Commentary upon the Learned Preface, which was Written by the worthy Dr. Mar. Nedham last Summer, and set forth in Print before Dr. Richard Gowers Translation of Sylvius the Dutchman's new Idea of Physick. Being a Piece worthy to be perused by all men in the Nation, that they may see, how they have been Gulled, with the Title of University Doctor, instead of real Physician: it will be Printed in Octavo in 4. Sheets (the very Marrow of things) so avoid the pedantick way of Tiring the World with long Discourses.